THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840].

"Search diligently and spare not; and wo unto that house, or that village or city that rejecteth you, or your words, or your testimony concerning me" (D. & C. 84: 94).

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PROCEEDINGS OF THE NINETY-THIRD SEMI-ANNUAL GENERAL CONFERENCE.

(*Continued from page 740.*)

ATTENDANCE at the fourth session was as large, if not larger, than at the preceding meetings. President Heber J. Grant presided and the services began with the hymn, "O my Father," by the choir and congregation. Tracy Y. Cannon was at the organ console and Professor B. Cecil Gates led the singing. The invocation was offered by President William T. Jack of Cassia stake, after which the song "Guide us, O Thou Great Jehovah" was rendered.

Elder Stephen L. Richards, the first speaker, took broadmindedness for his subject. He did that, he said, for the general information of all, both in and out of the Church. There appears to have arisen a great deal of confusion regarding the meaning of this word. Some seem to take pride in saying they are not orthodox, that their belief is somewhat different from the leaders of the Church. Elder Richards said he was orthodox in his belief, but by that he did not mean he was not broadminded. There is a great difference between broadmindedness and heresy, he declared.

For his own part, the speaker said, he looks upon the Gospel as sufficiently broad to embrace all truth. All are influenced by their environment. Such is the truth regarding every form of animal life. There is no such thing as remaining free from association with the people of the world. The only way to prevent the influences of the world from having a bad effect on the youth of Zion, he said, is to maintain a religious and moral isolation and segregation from those influences. Be broadminded,

but remember that loyalty should always be maintained to the principles of the Gospel.

The speaker then referred to the new and everlasting covenant and said that it was a contract between God and his people. Boys and girls who attend the schools and universities of the country should not think there is anything in the Gospel which would prevent them from accepting and developing a truth, for all truth is included in it. What is needed is an interpretation of the Gospel, and that interpretation should come through the institutions and auxiliaries of the Church, that the young may know there is nothing about it which would prevent them from developing all truth. He closed by bearing his testimony to the divinity of the latter-day work.

Elder James E. Talmage was the next speaker. He said at times it is well for one to look at himself, but when he does so he should be careful of the mirror which he chooses for that purpose. So with the Church. It is well at times to become introspective.

The speaker then referred to the early apostolic days of the Church. He showed how the Gospel spread until Paul said all had heard it. Then followed a period of apostasy. Pagan rites and ceremonies were introduced and a period of darkness resulted. Then came men who groped toward the light and attempted to bring about a reformation.

At last, the speaker said, God again spoke from the heavens. God, the Father, and Jesus Christ the Son appeared again upon the earth. This Church has no mother church. It has sprung from no other; it was founded by Jesus Christ himself. Peter, James and John, the presidency of the Church in the days of old, have restored the authority of that Church. The Church has been re-established in these the latter days. While this may shock the ears of some, it should not. The Church of England declared many years before the coming forth of this Church in 1830 that there was a great apostasy in the world.

Elder Talmage then read from Section 22 of the Doctrine and Covenants regarding the new and everlasting covenant, and from the New Testament in which it is called unwise to put new wine into old bottles or new cloth upon old garments. That was to show that there was to be no compromise between the things of God and the things of men. The Lord is not leaving his Church without guidance, but is speaking through those who represent him upon the earth. Elder Talmage closed by urging his hearers to follow the counsel of the leaders of the Church.

Elder Joseph Fielding Smith was the next speaker. He began by reading from the Scriptures to the effect that this is a choice generation and advising all men to love each other, to keep the commandments of God, and honor and obey the laws of men. Those words were given to Peter for the saints of old, but are applicable to the present day, the speaker said.

Elder Smith said that any man or women who violates one of these commandments or laws not only injures himself but the entire body of the Church, for the world judges the Church by the deeds of individual members. All members are under covenant to keep all the commandments and laws of God. They have been called out of the world and these commandments have been given. If they obey them not the world shall censure them.

Elder Smith then read from the Scriptures regarding the house which was built upon the rock and the house which was built upon the sand. When the storms came the house on the rock stood, while the other fell. He also read from the words of the Angel Moroni when he visited the Prophet Joseph Smith ninety-nine-years ago, to the effect that in the last days some should burn as the stubble. He bore his testimony that the time referred to, when Christ shall come again, is near at hand and urged all to prepare for that day.

Following Elder Smith's discourse, the solo "How beautiful upon the mountain" was sung by Mrs. Myrtle Orr.

Elder David O. Mckay was the next speaker. In announcing Elder McKay, President Grant referred to the fact that he is soon to take the presidency of the European mission, as Elder Orson F. Whitney, now president, has undergone a serious operation and must return home.

Elder McKay said it seemed but a brief time since he faced a similar audience soon after returning from a mission around the world, and now he is to go again. The speaker said he wished to appeal to the congregation to give full support to their sons and daughters who are in the mission field. There are approximately two thousand of these young men and women in the missions. Their bodies are clean, their eyes are bright and by their lives they are preaching daily a wonderful sermon on the efficacy of "Mormonism."

Those boys and girls are teaching the world a true conception of God, showing them the means by which to live a nobler, higher life. They are declaring that God has again spoken from the heavens and that the Father and Son have appeared to Joseph Smith. Some say the missionaries teach one thing to the world while their folks at home live another. Elder McKay appealed to his hearers so to live that their daily lives shall be sermons to those not of the Church. He said he received his unwavering faith in God in the home of his childhood, and urged all fathers to give the same instruction in their homes to-day.

The proof that "Mormonism" is teaching the way to a higher and nobler life can be found in scores of villages. Elder McKay said no Latter-day Saint should indulge in bootlegging nor in gambling, nor should they smoke and set such an example for their children to follow. Furthermore, the speaker said, the saints are preaching that which will transform and benefit society.

With their fast offerings they are doing away with pauperism. All should live up to these teachings and all ought to be absolutely honest in their fast offerings. He closed with the prayer that all might live nearer to God.

Elder George F. Richards was the last speaker. He began by quoting from the revelation of God to Moses that it was his purpose to bring about the salvation and immortality of man. Not only is man to be redeemed but the earth is to receive its paradisiacal glory, the speaker said. He then told how North and South America have been favored spots in the eyes of the Lord; how he had guided that little band of persons in the days of Ether, finally bringing them to the shores of this continent. Lehi was directed similarly later and so was Mulek. The speaker declared he was glad to be living in the United States of America and that he was thankful for the peace and comfort that are found in the homes of the Latter-day Saints.

Elder Richards said whenever a nation has fallen it has been because of the faults and follies of its people. He then showed how, when it is desired to raise things good for the consumption of man, it takes toil and hard labor, while weeds and thorns will grow abundantly without cultivation. So it is in bringing forth good fruit in the nation. Elder Richards said he did not believe in mixing church and state, but that he believed no man should be supported for any office unless that person is righteous and deserving. It should be known that that man is honest and worthy before he is supported. If they are all that, God will support them and give them his inspiration. It is a principle of the Gospel to uphold and sustain the laws of the land, and when the Latter-day Saints fail to do this they are not good members of the Church. The state needs the Church and the Church needs the state to this end, that the aims of righteousness and justice may be attained.

After the discourse by Elder Richards, the hymn "Who's on the Lord's side, who?" was sung by Elder Melvin J. Ballard with the congregation joining in the chorus. The benediction was pronounced by President Uriah G. Miller of Cottonwood stake.

(TO BE CONTINUED).

JESUS CHRIST THE CREATOR.

W. A. M.

WHILE in Nottingham, attending the recent semi-annual conference there, the writer met a gentleman who is deeply interested in "Mormonism," and who is at present reading the Book of Mormon. He said he had come across something in the Nephite record which seemed to clash with the teaching of the

New Testament. "In the latter," he said, "Christ is represented as the Son of God, while the Book of Mormon speaks of him as 'the very Eternal Father,'" referring to the words of Abinadi, as recorded in Mosiah 15: 1-4.

I told the gentleman that this Scripture had once puzzled me, but that I had had it explained to my entire satisfaction. I told him that one morning, many years ago, I called at the Historian's Office in Salt Lake City and asked the late Apostle Franklin D. Richards to explain these words of Abinadi to me. He said: "The Book of Mormon speaks of Jesus Christ as the Father in the same sense in which we sometimes speak of George Washington, namely, as 'the father of his country.' Christ is the Father of heaven and earth because he created the heavens and the earth." The venerable apostle substantiated his statement with the following quotations from the Book of Mormon:

"But, behold, they shall have wars, and rumors of wars; and when the day cometh that the Only Begotten of the Father, yea, even the Father of heaven and of earth, shall manifest himself unto them in the flesh, behold, they will reject him, because of their iniquities, and the hardness of their hearts, and the stiffness of their necks" (2 Nephi 25: 12).

"And he shall be called Jesus Christ, the Son of God, the Father of heaven and earth, the Creator of all things from the beginning, and his mother shall be called Mary" (Mosiah 3: 8).

"That explanation is quite satisfactory to me, too," said the gentleman. "And now I am reminded what the Prophet Isaiah said concerning Christ: 'For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder; and his name shall be called Wonderful, Counselor, the Mighty God, The Everlasting Father, The Prince of Peace'" (Isa. 9: 6).

Writing on the subject under consideration—Jesus Christ the Creator—Dr. James E. Talmage, of the Council of the Twelve says:

The Scriptures specify three Personages in the Godhead. At least two of these appear as directing participants in the work of creation; and this fact is instanced by the plurality expressed in Genesis: "And God said, Let us make man in our image, after our likeness." Later, in the course of consultation concerning Adam's act of transgression, the Lord God said, "Behold, the man is become as one of us" (Gen. 1: 26 and 3: 22).

The Scriptures bear witness to the fact that God the Eternal Father operated in the work of creation through the Son, who thus became the executive, through whom the will, command, or word of the Father was put into effect. It is with incisive appropriateness, therefore, that the Son, Jesus Christ, is designated by the Apostle John as the Word.

In a Revelation to Moses, relating to the process of creation, and referring specifically to the earth as one of many worlds, the

Eternal Father thus spake: "And by the Word of my Power have I created them, which is mine Only Begotten Son, who is full of grace and truth, And worlds without number have I created, and I also created them for mine own purpose; and by the Son I created them, which is mine Only Begotten" (Pearl of Great Price, p. 6).

The part taken by Jesus Christ, as the Firstborn of all the spirit children, a part so prominent as to justify our calling Him the Creator, is set forth in many Scriptures. Thus in Hebrews we read of the Father and the Son as separate though associate Beings, the Son officiating in the work of creation under command of the Father:

"God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds" (Heb. 1: 1-2).

Paul is even more explicit in his letter to the Colossians, wherein, speaking of Jesus Christ the Son, he says: "For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him. And he is before all things, and by him all things consist" (Col. 1: 16-17).

And here let be repeated the testimony of John, that by the Word who was with God, even in the beginning, all things were made; "And without him was not any thing made that was made" (John 1:1-3).

That the Christ who was to come was in reality God the Creator was revealed in plainess to the prophets on the Western Continent. Samuel the Lamanite, in preaching to the unbelieving Nephites, justified his testimony as follows: "And also that ye might know of the coming of Jesus Christ, the Son of God, the Father of heaven and of earth, the Creator of all things, from the beginning; and that ye might know of the signs of his coming, to the intent that ye might believe on his name" (Book of Mormon, Helaman 14:12).

To these citations of ancient Scripture may most properly be added the personal testimony of the Lord Jesus Christ after His resurrection. In His visitation to the Nephites He thus proclaimed Himself: "Behold, I am Jesus Christ the Son of God. I created the heavens and the earth, and all things that in them are" (Book of Mormon, 3 Nephi 9: 15).

Through revelation in the present or last dispensation, the voice of Jesus Christ, the Creator of heaven and earth, has been heard anew: "Hearken O ye my people of my church to whom the kingdom has been given—hearken ye and give ear to him who laid the foundation of the earth, who made the heavens and all the hosts thereof, and by whom all things were made which live, and

move, and have a being" (Doctrine & Covenants 45 : 1). And again, "Behold, I am Jesus Christ the Son of the living God, who created the heavens and the earth; a light which cannot be hid in darkness" (14 : 9).

It is evident, therefore, that before His embodiment in flesh, the Being known to us as Jesus Christ received from the Father power and authority to organize the elements and frame the world whereon the spirit children of God should receive the training and experiences incident to earth-life. Verily, the Lord Jesus Christ is the Creator of the heavens and the earth.

A PRAYER.

With all my getting, Lord, to you
I pray, grant Understanding too,
That always I may see The Light,
Nor deviate from paths of right;
That in the hurrying rush for fame
I may have pluck to play the game,
To cleanly live, nor crawl, nor shirk,
And know the joy of honest work.
Oh, may this blessing come to me
To be the man I wish to be!
To help whenever help I can
Some lesser lucky fellow-man;
Nor ask reward, but this alone,
That You have seen, that You have known;
That favored in the world of men
I stand not outcast in Your ken.
Lord God of Workers, hear my prayer—
To play the game and play it fair;
To conquer, win; but if to lose
Not to revile nor to abuse,
But understanding—start again.
Grant me this strength, O Lord. Amen.

—Edmund Leamy.

God has not given us vast learning to solve all the problems, or unfailing wisdom to direct all the wanderings of our brothers' lives; but he has given to every one of us the power to be spiritual, and by our spirituality to lift and enlarge and enlighten the lives we touch.—Phillips Brooks.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

DAVID O. MCKAY, Editor. WM. A. MORTON, Associate Editor.

THURSDAY, NOVEMBER 30, 1922.

EDITORIAL:

SERMON IN A GARDEN.

A SHORT time ago the writer paid a visit to a family of Latter-day Saints, converts to the faith. A very pleasant evening was spent in conversation concerning the Lord's great latter-day work. I am pretty well acquainted with the family, especially with the husband and father. He has lived an exemplary life, and is highly respected because of his honesty, sobriety and industry. He is a prayerful man, a regular attendant at Sacrament meetings and other religious services, and is a strict observer of the Word of Wisdom. But, like the rich young man spoken of in the Scriptures, he lacked one thing—he was not a tithe-payer. Knowing this, I felt it my duty to speak to him concerning the matter, which I did.

I approached the subject by referring to a revelation which the Lord gave to the Prophet Joseph Smith, on the 9th day of February, 1843, in which He said:

"There is a law, irrevocably decreed in heaven before the foundations of the world, upon which all blessings are predicated;

"And when we obtain any blessing from God, it is by obedience to that law upon which it is predicated" (Doctrine and Covenants 130:20, 21).

This my friend and brother said he most assuredly believed, and then he went on to tell me of blessings which he and his family had received by obedience to certain laws and ordinances of the Gospel. Yet notwithstanding all the evidence which the good man had received that obedience to God's laws invariably brings the promised blessings, he had not been able to exercise sufficient faith in the law of tithing to enable him to obey it and thus purchase to himself the blessings which the Lord has promised to those who observe this divine commandment.

"It is hard for me to believe," he said, "that nine shillings will go as far as ten, or eighteen as far as twenty."

I told him that the Lord had done a far more wonderful thing than that—that he had fed five thousand people with five loaves and two fishes, and that after they had all eaten and were satisfied, twelve basketsful of fragments were taken up.

Yes, he believed that, but still it did not seem to strengthen his

faith as far as the law of tithing was concerned. I discussed the matter with him for a considerable length of time, but was utterly unable to convince him that by paying an honest tithing he would be blessed more abundantly than he had been—not only spiritually but financially also.

The next morning he invited me to go out and see his garden. The piece of ground had been thoroughly cultivated and had well repaid the owner for the time and labor he had spent upon it. As we walked down the path I said to my friend: "You have a nice little crop of potatoes." "The best I have ever raised," he said. Stooping down he pulled up a few vines from which he shook five large potatoes, which he took up and showed me with a feeling of pride.

"How many potatoes did you plant in that little spot?" I asked.

He looked at me in astonishment. "Potatoes!" he exclaimed: "I planted only a quarter of one."

"Five from a quarter, twenty from a whole one. That is a pretty good investment," I said. Then pointing to the potatoes I added: "Do you not think that He who has given you twenty potatoes for one could make nine shillings go as far as ten or eighteen as far as twenty?"

He stood for a few seconds in solemn thought. Then turning to me he said: "I believe. I will never doubt again. These potatoes have preached to me the best sermon on the law of tithing I have ever heard."

W. A. M.

RESPONSIBILITY.

THOSE to whom no heavy responsibilities are committed are, as a rule, those who are afraid of them or unequal to them.

Many a man is willing to accept a smaller wage and an humble station so that he may enjoy the privilege of knocking a boss or passing the buck to the man higher up.

As long as he is subordinate he can tell the world how much better he would do things if he were in supreme command.

"If I only had my way," he blusters, "things would be very different."

But he does not really want the leading, directing, designing place for which he is not fit.

"Uneasy lies the head that wears a crown" is true for more business than that of being a king.

It means the head of any going concern has to carry a burden his payroll does not share.

He has to find the money. He has to fight the market. He has to face competitors anxious to do him in and plow him under. Worry may rob him of sleep, while the underling knocks off at

five and presents himself at the window on payday and shuts work out of his mind entirely when he is not on the job.

Nothing is easier than to denounce a man who is doing something for doing it wrong. To help him carry the load is harder than to talk against him.

It sometimes seems a mystery why men seek power when we observe the penalty they must pay for eminence in the calumny they draw upon themselves. A spotless name is not created overnight; it takes a long time to build, and there are those who will snatch it from us in an instant if they can. Gossip that wrecks, rumor that brands, is the sort that socially is preferred. Whether one rules a country, or an industrial enterprise, or a church, or any other institution, one must expect to be assailed by tongues that wag, and are vindictive, and desire to create a sensation rather than to communicate the truth.

The responsible thus are pilloried by the irresponsible; the industrious are defamed by the lazy; the patriots are lampooned and decried by some utterly wanting in the readiness to serve or sacrifice.

Yet there are always those who for duty's sake will take up their cross and carry it. They do not love power because they court men's wonder and men's praise. They are so constituted that they are not content with sinecures, the cushioned places, the safe berths. Those who like to hide, and be secure, and drowse in the shade, always will provide the ambitions with plenty to do.—*Philadelphia Public Ledger.*

MINUTES OF THE LEEDS CONFERENCE.

THE Leeds semi-annual conference was held in Westgate New Hall, Bradford, Sunday, the 19th inst. There were present: Elder William A. Morton, Sister Annie H. Morton and Elder David W. Goddard, of the Liverpool office; Elder J. Max Toolson, of the Nottingham conference; President Andrew T. Jacobsen and all the traveling elders of the Leeds conference. The attendance of saints and visitors far exceeded expectation, the large hall being filled at every session.

At 10:30 a.m. the conference was opened by the congregation singing "The Day Dawn is Breaking." Brother Alfred E. Higgins offered the invocation. "In Remembrance of Thy Suffering" was reverently sung, after which the Sacrament was administered by Elders M. Grant Prisbrey and Aaron P. Leishman. President Jacobsen welcomed all to the conference and invoked the blessing of the Lord upon the proceedings. "Joseph Smith's First Vision" was the subject of a short, interesting talk by Elder W. McCracken Smith, following which the song, "Joseph Smith's First Prayer,"

was sung by representatives of the Bradford branch. Elder Joel A. Smith gave an account of the restoration of the Aaronic and Melchizedek Priesthood, and a quartette, composed of members of the Pudsey branch, sang delightfully "See the Mighty Angel Flying." The work of the auxiliary associations of the Church was ably described by Elder Clifford Cook, and at the close of his address members of the Clayton branch sang "Thanks for the Sabbath School." Elder Grant P. Geddes spoke on "The Universality of the Gospel," after which a chorus from the Halifax branch sang "Hark, Listen to the Trumpeters."

Elder Morton then addressed the assembly. Said we are here in order that we may have joy. Whatever tends to create joy is of God, and whatever conduces to misery is of the evil one, whose desire is that all men might be miserable like himself. If we have love in our heart for our fellow-men, if we are imbued with a desire to help them, then we may know that we are in the possession of the Spirit of God; but if we entertain ill-feelings, and seek, in any way, to injure others, then we may know that we are actuated by the spirit of the wicked one. He advised the saints to take stock of themselves often, so that they might known their standing before God.

The closing hymn was "Let us all press on." Brother Jesse Knight pronounced the benediction.

The second session commenced at 2:30 p.m. by singing "How firm a foundation," the opening prayer being offerd by Brother Samuel Mitchell. President Jacobsen presented the general, mission and conference authorities, and they were sustained unanimously. After singing "O say what is truth?" Elder Goddard addressed the congregation. He spoke impressively of the motive which Latter-day Saint missionaries have in leaving their homes and going into the nations of the earth. It is the same motive which Christ had when he left the throne of his glory and came to earth—to save mankind. As the people in the days of the Saviour—with few exceptions—misconstrued his mission, so do the great majority of people misconstrue the motives of the "Mormon" missionaries. "But we are not discouraged," said the speaker; "we know that we are right, that we have the truth, and that some day we will be better understood than we are at present."

Brother Stanley W. Robertshaw, who had volunteered to go as a missionary to Germany, and had been accepted, told of his conversion to "Mormonism" and bore a feeling testimony concerning the divine calling and mission of the Prophet Joseph Smith. After a vocal solo by Sister Lily Cook, Elder Toolson spoke on "Characteristics of the Church of Christ." He compared the Church of Jesus Christ of Latter-day Saints with the Church established by Christ and his apostles, and showed that they are one in name, in organization, in doctrine and purpose. A solo,

"My Faith in Thee," was pleasingly sung by Elder David W. Goddard. The rest of the time was occupied by Elder Morton, who showed in a clear and convincing manner how citizenship in the kingdom of God may be obtained. All the honors of the world are not to be compared with membership in the Church of Christ. The heart of man cannot conceive of the glory that awaits the faithful saint. All the joy we have experienced on earth is as a drop in the ocean compared with the joy we will have in the kingdom of our Father. The congregation sang with spirit and feeling "We thank Thee, O God, for a Prophet," and the benediction was pronounced by Brother Simeon Stead.

More than three hundred persons were present at the closing session of the conference, which convened at 6:30 o'clock. "Come, come, ye Saints," and "The Spirit of God like a fire is burning" were sung by the congregation, and Elder William Naylor offered the invocation.

The first speaker was Elder M. Grant Prisbrey, who has spent nearly two years in the mission field. His missionary experience, he said, was invaluable to him. It had greatly broadened his view of life, had increased his faith, and had materially strengthened his testimony in relation to the truth of "Mormonism." He had found nothing in the world to compare with the Gospel of Christ as taught by the Latter-day Saints. Spoke of the kindness he had received at the hands of English people, and invoked the blessing of the Lord upon the saints and upon all the honest in heart.

Elder W. McCracken Smith played a violin solo, after which President Jacobsen delivered an impressive address on "Revelation—the Rock on which the Church of Christ is founded." Sister Elizabeth K. Poulsen sang, "One sweetly solemn thought," and the remainder of the time was turned over to Elder Morton. He told of a conversation he had had a few days before with a gentleman who had called at the mission headquarters in Liverpool to pay his respects to President Whitney. The gentleman said: "I do not believe the stories that are published in the newspapers about your people; but why do you not go into the courts and refute the charges that are made againt you." To this Elder Morton replied: "Men do not go to court to answer charges until charges are made in court again them. Why do our enemies not go into court and prefer charges there? The reason they do not do so is because they could not substantiate them. The 'Mormon' missionaries in England," said Elder Morton, "are ready to go into any court, at any time, to answer any charge that may be brought against them." He then delivered a spirited address on the "Story of "Mormonism,'" and closed by bearing a most convincing testimony. After singing "Now let us rejoice," the benediction was pronounced by Elder Guy A. Poulsen. At the close of the conference a number of the strangers present ex-

pressed their delight with the services and asked for literature pertaining to the history and doctrines of the Church.

W. McCracken Smith, Clerk.

THINGS WORTH NOTING.

General Pershing says: "Success in life can be put in the following fourteen words: "Scrupulous honesty; persistent industry; genuine modesty; unselfish generosity; and a high sense of duty." Arthur Brisbane says: "Those are fourteen fine words. However, one single word, Imagination, has more to do with success than all the fourteen put together. And, sad to relate, there have been very big 'successes' in which thirteen of the fourteen words, all but the word 'industry,' played no part at all."

For over twelve years Professor Fortoni, leader of a London orchestra, has endeavoured to invent a music typewriter which could print music direct on a sheet of paper with the perfection of a copy obtained from an engraved plate. He has now, he believes, succeeded. The mechanism is simple and so is its manipulation, no knowledge of music being necessary outside the treble clef. The machine can print directly on a transfer paper, and by this process thousands of copies of an entirely new work can be supplied the same day.

"The greatest aid to success and good health is cheerfulness," said Sir Bruce-Bruce-Porter, the famous physician, in a lecture which he delivered in London a few evenings ago. "Cheerfulness," he added, "is a duty you owe to others as much as yourself. If you meet a man with a grouse against the world you can be perfectly sure his health is bad. Get him into fit condition and he will see the comic side of a situation that is otherwise tragic. If you start the day with a feeling of cheerfulness your job is half done. If you start with a tired feeling and wishing you had never been born your job will be twice as heavy."

In a lecture, delivered recently before the Salt Lake Chamber of Commerce, Dr. Stanley L. Krebs, the eminent psychologist and lecturer, said: "Why are we here on earth and why are we born against our wishes, and why do we die against our wishes? The answer is this: We are here on this earth that we might be educated; that we might learn how to live, harmoniously, sympathetically and justly, with the folks above us, below us and about us. Remember this that when you die you go into a community, and if you have not learned the lesson on this earth how to live well in a community, you will have a mighty hard time learning in the next life."

FROM THE MISSION FIELD.

New Conference Presidents.—Elder Russell H. Blood has been appointed president of the Norwich conference and Elder Floyd Thatcher president of the Bristol conference.

M. I. A Organized at Gainsboro.—Sunday, the 12th inst., a Mutual

Improvement Association was organized in the Gainsboro branch of the Hull conference. Elder Edward L. Burton, Jr., was sustained as president and Elder Donald E. Rose as class leader. Other officers will be appointed in the near future. Instruction pertaining to M. I. A. work was given by President George Osmond Hyde.

Social.—After spending three days cleaning and repainting their hall, the saints of the Shildon branch, Newcastle conference, gave a very enjoyable social, Wednesday evening, the 1st inst. Elders Russell B. Hodgson, Rodney D. Price and all the members of the branch were in attendance, also a goodly number of friends. A pleasing program was rendered, after which games were played and refreshments served. The evening was thoroughly enjoyed by all.

Baptisms.—Thursday evening, the 16th inst., a baptismal service was held at Govanhill Baths, Glasgow. A short address on the sacred ordinance was delivered by President John B. Cummock, after which seven candidates were baptized by Elders Harvey H. Glade and Albert M. Marsden. The new converts were confirmed Sunday, the 19th inst., by President John B. Cummock, Elders John C. Bell, Frank W. McGhie, Harvey H. Glade, Albert M. Marsden and George L. Weggeland.

Branch Organized at Woodhouse.—Wednesday evening, the 8th inst., a branch of the Church was organized at Woodhouse, Sheffield conference. Brother Samuel Gratton was set apart as president by President J. W. Ernest Tomlinson; Brother Harry Fielding was set apart as first counselor by Elder Leigh W. Clark, and Sister Doris Gratton was set apart as clerk by Elder James Brook. President Tomlinson advised the saints to support the newly-appointed officers. Encouraging talks were given by Elders Clark, Brook and Giles, Brothers Samuel Gratton, Harry Fielding, Abraham Maybury, and Sister Doris Gratton. Officers for the auxiliary associations will chosen later. Besides the elders mentioned there were present Elders Hiram Sutcliffe, Ernest Freckleton and Grover K. Mellor.

Priesthood Meetings.—A meeting of the traveling elders of the Norwich conference was held Saturday, the 28th ult., at 80 Clapham Road, Lowestoft. The brethren reported their labors in the respective branches, after which they were addressed by President William H. Wilson.

A special missionary meeting, to which the saints were invited, was held in Nottingham, Saturday evening, the 11th inst. Elders William A. Morton and J. Fred Pingree, of the Liverpool Office, were in attendance, also President Edgar W. Jeffery, of the

Birmingham conference; Elder Gordon W. Mathis, of the Hull conference; Elders Grant P. Geddes and McCracken Smith, of the Leeds conference; President Joseph E. Wright and all the traveling elders of the Nottingham conference. After the preliminary exercises, Elders Taylor, Oswald, Manghan, Curtis, Valentine, Toolson, Hunt and Sister Katherine G. Wright bore strong testimonies and related interesting missionary experiences. The meeting was also addressed by Elders Pingree, Jeffery and Morton. Valuable instruction was given, which was greatly appreciated by all present.

Arrivals and Appointments.—The following missionaries arrived in Liverpool, Saturday morning, the 25th inst., per s.s. *Montcalm*. For the Swiss and German mission—Llewelyn McKay and John Scowcroft, Ogden, Utah; Raymond L. Kirkham, Lehi, Utah; Leslie A. Haacke, Woods Cross, Utah; Robert Hamann, Frank O. Woodbury and George Martin Hopfenbeck, Salt Lake City, Utah. For the British mission—Emerson C. Willey, Salt Lake City; John Walsh, Farmington, Utah; Howard Baker, Mendon, Utah, appointed to labor in the London conference; Wilford S. Day, Parowan, Utah, and Rudger C. Atkin, St. George, Utah, the Leeds conference; George Gordon Campbell, Salt Lake City, Utah, the Scottish conference.

District Conference.—A district conference, comprising the Higham and Barnsley branches of the Sheffield conference, was held at Barnsley, Sunday, the 12th inst. In attendance were President J. W. Ernest Tomlinson, Elders Leigh William Clark, Alvin G. Lovell, Ervin Rawlings, Clarence L. Giles, James R. Williams, Fielding K. Smith and William Blackburn. There was also a large gathering of saints. Brother Fred Birkhead, president of the Higham branch, conducted the morning session, at which addresses were delivered by Brothers Leonard Gelder, James Asquith and Richard Lee, Elders Smith, Lovell and Tomlinson. Brother Robert W. Briggs, president of the Barnsley branch, presided at the afternoon and evening sessions. He said he was highly pleased with the progress that has been made in Barnsley and other branches. Addresses on "Gospel Doctrine" and "Interesting Events in Church History" were delivered by Elders Williams, Clark, Giles, Rawlings, Blackburn and President Tomlinson. At the close of the afternoon session a Priesthood meeting was held, at which the work in the respective branches was reported.

Farewell Testimonials.—Wednesday evening, the 1st inst., a farewell testimonial was tendered Elder John Smith of the Manchester conference, in the mission rooms, 88 Clarendon Road,

Manchester. The excellent program prepared for the occasion was greatly enjoyed by all present. Refreshments were served by the Relief Society. Elder Smith, who had been honorably released to return home, was presented with a handsome purse.

Saturday evening, the 28th ult., a farewell social was held at 80 Clapham Road, Lowestoft, in honor of President William H. Wilson of the Norwich conference, who had been honorably released to return to his home in Zion. All the traveling elders of the conference were in attendance, also a goodly number of saints and friends. From the Lowestoft branch President Wilson received a magnificent pair of fur-lined gloves, and from the traveling elders a handsome writing case. Saturday evening, the 4th inst., the Ipswich branch gave a farewell social in honor of President Wilson. A most enjoyable time was spent. Refreshments were served by the Relief Society. Elders Blood, Whetton, Aamodt and Allen were in attendance. A similar testimonial was tendered President Wilson by the Norwich branch on the 6th inst, when the branch presented him with a leather wallet. Among those present were Elders Blood, Dent, Petersen, Schofield, Elggren and Allen.

DIED.

ROWLAND.—October 23rd, 1922, at her home in Norwich, Sister Annie Maria Rowland. Deceased was born at St. Plumstead, Norfolk, February 6th, 1856. She was baptized and confirmed a member of the Church July 9th, 1887, by Elder William Parci. She was a faithful Latter-day Saint.

TOMBLING.—October 31st, 1922, at North Elmham, Norfolk, Sister Lucy Tombling. Deceased was born at North Elmham, July 30th, 1864; was baptized August 22nd, 1909, by Elder William A. Newsome and confirmed the same day by Elder Thomas A. Edgley. Her life was devoted to her mother, who survives her.

ELVIN.—Funeral services were held at Norwich, November 6th, 1922, over the remains of William Elvin, husband of Sister Ellen Elvin. He departed this life November 2nd, 1922, aged 55 years. The services were conducted by President William H. Wilson.

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